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A DIALOGVE.

WHERIN
IS PLAINLY LAYD
OPEN THE TYRAN-
NICALL DEALING OF LORD BISHOPS
AGAINST GODS CHILDREN.

WITH
CERTAINE POINTS OF DOCTRINE,
WHEREIN THEY APPROVE THEM-
selves (according to Dr. Bridges his judgement)
to be truly the Bishops of the Devil.

Published, by the worthy Gentleman Dr. MARTIN MAR-PARLAT,
Doctor in all the Faculties, Primar and Metropolitan.

MALACHI. 2.7,8,9.

The Priests lippes should preserve knowledge, and they should seek the Law at his mouth: for he is the messenger of the Lord of hosts. But ye are gone out of the way: ye have caused many to fall by the Law, ye have broken the covenant of Levi. Therefore have I also made you to be despised, and vile before all the people, because ye keep not my wayes, but have been partiall in the Law.

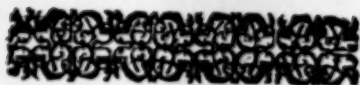
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THE
PREFACE.
BEING A
PRAYER.



LORD GOD, and most mercifull Father, we beseech thee, for the honour of thy holy Name, to defend us from that Antichrist of Rome, and from all his detestable enormities, Manners, Laws, Altars, Garments, and Ceremonies. Destroy the Council of all Papists and Atheists, enemies of thy Gospel, and of this Realme of England. Disclose their mischiefs and subtil practises: confound their devices: let them be taken in their own wilfulness: and strengthen all those that maintaine the cause and quarrell of thy Gospel, with invincible force and power of thy holy Spirit: so that, though they be destitute at any time of worldl^y ayd and comfort, that yet they fayle not to proceed and goe forward towards that true godlinesse commanded in thy holy Word, with simplicity and sincerity: to thy honour and glory, the comfort of thine Elect, and the confusion of thine enemies, through Christ our Lord and Saviour, Amen, Amen. And say from the heart Amen.



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A DIALOGVE

WHEREIN
IS PLAINLY LAYD
OPEN THE TYRANNICALL

DEALING OF LORD BISHOPS,
against Gods Children.

The Speakers are these

Puritan.

Papist.

Lacke of both sides.

Idol Minister.

Puritan.



O U are well overtaken Sir, doe you travel
farre this way I pray you?

Lacke. Towards *London* Sir.

Puritan. I shall willingly beare you com-
pany, if it please you?

Lacke. With all my heart, I shall be very

glad of yours.

Puritan. From whence came you this way?

Lacke. I come out of *France*.

Puritan. Out of what part of *France* came you I pray you?

I came from *Rebels* my selfe, which is a part of *France*.

Lacke. Is it so, but I came not neare that place.

Puritan. Out of what part of *France* came you then?

Lacke. I came from *Orleans*.

Puritan. I pray you what *News* from thence, is there any
likelihood of *Peace* there?

Lacke. Yes surely, there is some hope of Peace, for where the Kings powers come, they doe commonly yeild presently.

Puritan. It is a good hearing.

Lacke. What is he that comes after us so fast?

Puritan. He seems to be some Preacher, or dumb Minister, it may be he goes our way: if he doe I hope we shall have his company, whereby we may passe away the time in some good conference, and also heare what News there is at home here in England.

Lacke. I am content Sir, for I shall be glad to heare some good News, me thinks I have bin very long absent from hence.

Puritan. Very well, we will goe the soldier, that he may overtake us: but by the way, I pray you, if you come from Orleans, there they have the Masse, for they are of the League: and then I suppose you have bin partaker of their Idolatry?

Lacke. No I assure you, I detest all Idolatry, even from my heart.

Puritan. If you doe so, I am very glad of it, but I pray you let me heare if you can give me some prooffe out of the Word of God, for the confirmation of this your protestation against Idolatry?

Lacke. I am content to give you a taste thereof, whereby it shall appeare that I am farre from it: For so dearely as I tender the salvation of my own soule, so carefull am I to shun and fly from all Idolatry. For it is written, *Deut. 6. 13. Thou shalt worship the Lord thy God, and him only shalt thou serve:* And the Apostle *Paul* to the *Corinth.* 1. *Epist. cap. 10. vers. 14. commandeth us to Flye from Idolatry, for Idolatry is sinne, and the stages of sinne is death, &c.*

Puritan. It is well applyed, and somewhat to the purpose, I am very glad if it be done in singlenes of heart: For me thinks, you could not possibly be in that place, but you must be forced to be present at their Idolatrous Masse.

Lacke. I was never present at it in my life; I thanke God: but the Papists stick not to say that our Service Booke in English is (a great part of it) but a meeke translation out of the Masse-Booke.

Puritan. Indeed it is true, that most part of our Booke of Common Prayer as they say, is a meeke translation out of the Masse-Booke: but yet there is no such Blaspheemie and Idolatry tolerated in it, as is daily in the Masse, although it greatly

derogate from the Word, and is full of great and grievous
corruptions. But I pray you how long were you in Orleans. Sir?

Lacke. I was there about a fortnight.

Puritan. No longer?

Lacke. No Sir.

Puritan. Here comes the Minister now, we will heare what
News he can tell us, he seems to be but an Idoll Shepheard :
we shall have some good conference with him I hope, to passe
away the time.

Minister. You are well overtaken Gentlemen, which way
travell you, I pray you?

Puritan. Towards *London*, and if it please God.

Minist. I shall be glad of your company, and if it please
you?

Puritan. We also shall be glad of yours Sir.

Lacke. I pray you Mr. Vicar or Parson (for so you seem to
be) what good News is there here at home, in *England*, for we
have been both of us in *France*; and we would gladly heare
some good News?

Minist. Indeed I am a poore Vicar: truly we have no great
good News here Sir: For our Church is so sore pestered with
Sects and Schismes, that the Reverend Fathers (and especially
my Lords Grace of *Canterbury*) are so sore troubled with them,
that they have no leisure to recreate themselves for those Fel-
lows, they are so bold and mallepert, that they preferre Peti-
tions to Her Majesty, the Lords of the Councells, yea and in
Print to the High Court of Parliament.

Puritan. Why Sir, what be they that do this, what doe you
call them, are they Papists?

Minist. No; they are worse then Papists, for they are fanta-
sticall *Puritans* and *Brainists*, and I cannot tell what.

Puritan. What be the points they hold, that are so schisma-
ticall and erroneous?

Minist. Forsooth, they would have no Lord Bishop, but
every Minister to be of equall Authority one with another,
and so make a confusion in the whole State: for they have sen-
down a new platforme of (Discipline forsooth, as they call it),
they cannot tell what themselves.

Puritan. I will tell you my opinion, of Lord Bishops, it is
but an humane constitution, and not warrantable by the Word, but
utterly forbidden: and as for the Discipline you speake of, I
with all Gods people would practise it.

Minist.

Minist. Oh, I perceive you are one of these Fantastical Puritans or Brownists; I pray you out of what place of France came you?

Puritan. I came from *Rechel*.

Minist. I thought from *Rechel*, *Geneva* or *Scotland*, you seem to be a Bird of one of those nests.

Puritan. Sir, whatsoever I say; I do not doubt but to be able to prove by the Word what I have said, and namely, the unlawfulness of Lord Bishops.

Minist. Sir, that point hath been handled by your betters, and manifestly confuted by my Lords grace, in his writings against *Cartwright*.

Puritan. Indeed he that will be blind, cannot see it, but he that looks in both their Works, with a single eye, cannot but confesse Mr. *Cartwright* to have confuted him by unanswerable evidence: or els why would he not have answered Mr. *Cartwrights* works, now a dozen yeares extant and more.

Minist. As you of the Fantastical crew think, but he hath done it, and that so sufficiently already, that there needs no more Answers: and againe; his Grace is now otherwise troubled with matters of State, that he cannot intend it: or if he could, yet it is not for him so to abase himselfe, in regard of his high Calling which he is now placed in.

Puritan. As though the cause of God were to be neglected in respect of his high place: if he were lawfully called thence, as he doth very unlawfully usurpe the same, contrary to the Law of God: for is it possible he can be the true Minister of God, and a Temporall Magistrate, that is, to serve God and *Mammon* to; as the Apostle saith, *Let him that hath an office attend upon his office, and not Offices*.

Minist. Why, how dare you presume to say so? Were not Lord Bishops established by Her Majesty and consent of the whole Parliament?

Puritan. I grant they were, but the Lord hath said contrary, in the Commandement he gave to his Ministers; *Luke 22.* saying: *The Kings of the Gentiles rage over them; and they that beare rule over them are called gracious Lords: but ye shall not be so: but let the greatest among you be as the least, and the chiefest as him that serveth. And 1 Pet. 5.* Feed the Flocke of God which dependeth upon you, caring for it, not by constraint, but willingly; not for filthy lucre, but of a ready mind: Nor as though ye were Lords over Gods heritage, but that ye may be examples to the Flocke. And in the first

Session

Session of *Parliament*, holden in the First yeare of her Majesties
reigne, there was never a Lord Bishop in the Land.

Minist. If you will have no Lord Bishop, how should the
Church be governed then?

Puritan. According as our Saviour *Christ* hath command-
ed, and as the Holy Ghost hath set it down, viz by *Pastors*,
Teachers, *Elders*, and *Deacons*, *Rom 12. Ephes 4. 1 Cor. 12.*

Minist. You are very full of Scripture, as though we have
not the same Offices in effect, though not in the same Titles:
as for example, have not we *Pastors* for *Teachers*, *Vickers* for
Pastors, Churchwardens for *Elders*, and Sidemen for *Deacons*,
to distribute to the poore.

Puritan. And what for Arch-bishops, and Lord Bishops?

Minist. I will tell you for him, Archbishops for Popes, and
Lord Bishops for Cardinals. Ha, ha, Mr. Vicker, I see you
are a good Churchman, doe not you use the Pulpit some-
times?

Minist. No indeed Sir, but I read the Homilies sometimes,
and the Queens Injunctions, and doe my duty as other Mini-
sters doe.

Puritan. I thought so, by that fit comparison that you have
made.

Lacke. And have you no more but one Benefice neither, and
yet doe all that?

Minist. Yes indeed, I say Service at two more, but I have
little profit by them: marie the best is, they are somewhat neer,
for they are all three within foure miles together.

Puritan. And how can you serve them all upon the Sabbath
day?

Minist. Some of them are but small, and I can make quicke
dispatch with them betimes, and take my Mare and ride to
the other: and can make an end of all by ten of the clocke, and
spend an houre with good Fellows at home before Dinner to.

Puritan. And Master Vicker, do you think herein, that you
discharge your duty to God, and those Congregations, over
whom you have taken this charge?

Minist. Why Sir, I discharge my duty better then those that
take upon them foure or five.

Puritan. Why? is there any that takes upon them the
charge of so many?

Minist. Yea a hundred in England.

Puritan. Well I will tell you, the fearefull judgements of
God

God hangs over our heads, and cannot be long deferred, but fall upon the whole Land (where to such dumb Idolls as you are, is committed the charge of soules) and to your selves eternall destruction of body and soule: wherefore Mr. Vicker, as you tender your owne *salvation*, leave this your unlawfull Calling of the Ministry, and betake you to some occupation, or Husbandry.

Minist. I care not what any of you spightfull *Puritans* say, so long as I can have the favour of my Lord Bishop.

Lacke. I pray you Mr. Vicker let me spurre a question unto you, if I may be so bold, where do you serve?

Minist. I serve in *Middlesex* Sir.

Lacke. Who made you Minister?

Minist. My good Lord of *London*.

Puritan. Like enough, he hath made a great many of blind guides in his time besides you: for he made the Porter of his Gate, Minister of *Paddington*, being blind.

Lacke. O monstrous, is this true, did he so indeed?

Puritan. It is most true, for the Bishop of *Winchester* hath recorded it in a Booke of his set forth in Print.

Lacke. Why, what will our Bishops grow to in time, if they be suffered? for me thinks this is a fearefull thing, to make such Ministers, as can neither see, nor speake: for it is like if he were the Porter (no doubt of it) he had not the gift of Teaching?

Puritan. Very true: but because he could do him no longer service, he was so good to him, to provide for the poore blind man that he might live.

Lacke. Sure I think when they come once to be Lords, they cleane forget God and all Godlioesse: for I have heard that there was some good things in him before he was Bishop of *London*; for he wrote a Book, called, *the Harborow of faithfull Subjects*, against Bishops: wherein he saith, *Come down ye Bishops with your thousands, and betake you to your hundreds, let your fare be Priestlike, and not Princelike, &c.*

Puritan. Indeed he wrote such a Book, and the same words that you repeat, I have read in the same: but alas; when he was at the best, he was but a corrupt man; and the best things in it, favour but of earth: for there is many things handled in it very immodestly, and unchristianly: but one thing especially he sets down there, which himselfe praîseth clean contrary: where he speaks of the ability that should be in every Minister of the Word,

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Word, that he should know his quarter strokes, to be able to convince the adversary, &c.

Minist. Why? will you have none Ministers, but such as can preach? I can tell you, that the twentieth Minister in the Land cannot preach.

Puritan. The more the worse: for you and the rest, how many soever there be stand without repentance in a most damnable state: for you are most notorious murderers of soules, in taking upon you so high a Calling, and being so farre unfit for it: so many as perish for want of teaching in your charge, their blood the Lord will require at your hands.

Minist. The Bishop knew my ability before he made me Minister.

Puritan. Well, he stands in the state of damnation as you do, and thus much I say unto you, and to all Idoll Ministers, and to him, and all usurping Archbishops and Lord Bishops, leave your unlawfull Callings, into which you have intruded your selves; and with speed repent, and humble your selves before the Majesty of God, confessing your horrible and grievous sins with *Peters* teares, in that you are the cause, yea and also the very murderers of so many soules, as perish in your charges: knowing that the Lord will in that great and terrible day, require their blood at your hands.

Iacke. O Lord, my heart quaketh to heare of so great and grievous sins as are in our Bishops, and in the whole Ministry: but our Bishops are the cause of all.

Puritan. I will tell you Sir, I am perswaded in my very Conscience, that the Lord hath given many of our Bishops over into a reprobate sence, for they do willfully oppose themselves against the Lord, and his known truth, yea and persecute it (and I suppose them to be in the state of the sinne against the Holy Ghost) for they have manifested in their published writings, yea and pressed forth by Authority, such horrible blasphemous, Hereticall, yea damnable Doctrines, which my very heart trembleth to repeat, in sort as they have set them down a which if those (whom they call *Puritans*) should set down or hold the like errors and dangerous points, I warrant you they should soon be cut off from the face of the earth, and right well they were worthy.

Iacke. Now Sir, I pray you let me heare some of the points they hold, and that are so dangerous as you say, that I may be able to justify it to our dumb dogs teeth, at *Anstons* Gate in London, when I come home

A PLEASANT

Puritan. First you shall understand that the Bishop of London hath published in Print, and that in an Epistle or Preface before *Barnardus de laques* Book of the Church, published in English, that the Puritans may as well deny the Sonne of God to be consubstantiall with God the Father, as they may deny the superiority of Archbishops and Lord Bishops, flat contrary to the saying of our Saviour Christ, Luke 22.

Lacke. O monstrous and blasphemous wretch, that to maintaine his fleshly pleasure, will make such an odious comparison.

Puritan. Nay, what say you to a Bishop that hath two Wives, and both now living? Do you not thinke it is a thing tollerable in a Christian Common-wealth, where the Gospell is professed?

Lacke. No indeed doe I not, I hope our Magistrates will not suffer such a Bishop to live: it were monstrous among common Infidels, much more intollerable, that a Bishop in such a Land as ours is, where the Gospell is truly taught: But I pray you is there any such now living?

Puritan. Yes indeed is there, and the Bishop of Saint Davids in Wales is the Man, he is now living, and both his Wives, and yet still remaines a Bishop.

Lacke. Is it possible that a Bishop should commit such an horrible act as this, how farre are our Bishops from obeying the Commandement of the Apostle Peter, who saith, *Feed the Flocke, and be ensamples to the Flock*: what ensample is this? And doth not the same God which saith, *Thou shalt doe no murder*, which is death by our Laws; doth he not say, *Thou shalt not commit adultery*: And yet a Bishop to have two Wives at once, and live in a Church, professing the sincerity of the Gospell: What say you to this Master Vicker, is not our Church well governed think you?

Minist. It be true, it is (I must needs confesse) a horrible thing and worthy of death: but I do not beleove it.

Puritan. It is very true, for the cause was brought before the High Commissioners at Lambeth, and how it is smothered up among the Bishops; and the rest of the Commissioners, I know not yet: but I could tell you the whole conclusion, if I were at London but halfe an houre.

Lacke. Why the suffering of this, and other like villanies, to be committed in our Nation, are causes to stirre up the Lord, to wrath, against the whole Land; whereby he may speedily bring

bring his judgements upon us, yea even to our utter destruction.

Minist. It is so, if it be true: but I will not believe it.

Puritan. Well, for the truth of the matter, I referre you to the High Commissioners, where it is recorded, with his Wives names, viz. *Elizabeth Gigge*, and *Alice Prima*.

Minist. Indeed I have heard of the like before, that you *Puritans* have put forth a Booke in Print, under the name of *Martin Mar-prelate*, wherein many such things are mentioned.

Puritan. There is nothing set down in it, but there is good proofe of the same, and the Bishop of *Winchester*, who took upon him to confute it, hath confirmed it for the most part; and that he denies is most true.

Jacks. What did he undertake to confute it? Alas he is altogether unlearned, for I have heard of him in *Oxford*; and the *Papists* say, they can make him believe the *Moon* is made of *greencheese*: may to get him a name (forsooth) being a Correcter with a Printer in *Fleet-street* in *London*, who Printed a Dictionary, called *Sir Thomas Eliots Dictionary*, *Cooper* translated a piece of *Robert Stephanus* his *Thesaurus*, and joyned it to the same, with a few Phrases; and so bereaved the Famous Knight of his labour, and calls it by the name of *Coopers Dictionary*: how say you Master Vicker, was not this a knavish trick, tell me?

Minist. I say you deale very unreverently with my Lord: for I can say nothing to the matter else; for I know it not to be true?

Puritan. What say you to this then Master Vicker, did you never heare of your Lord Bishop of *London*, who made the Dyars in *Thames-street*, who were robbed by Theeves that stole their Cloath, and brought it within his Liberties, which when the poore Dyars hearing where their Cloath was, and coming to the Bishop to demand their own goods, he said, if they would hang the Theeves, he would then say more; which the Dyars did: and at their deaths, confessed that to be the Dyars Cloath which the Bishop had: but the poore men were never the neare for their Cloath; nor cannot get it, or any part of it to this day: and this is confessed to be true, by the Bishop of *Winchester* in his answer to *Martin Mar-prelat*, published in Print by Authority: wherein he saith, *that the Bishop of Londons own, by the Laws of the Land, because it was taken within his Liberties: make, he speaks nothing of the Law of God, according to Conscience, in keeping of Thiefe-stollen goods from their right*

right owners, for Conscience is fled from them (it seems) so soon as they are gotten to be Lord Bishops once.

Minist. Yes Sir, I know there is such a Book, named *Martin Mar-prlate*, a most vile and slanderous Libell: but I doe not thinke my Lord of *Winchester* doth approve any thing that is set down there in any of those Books, for they have put forth three or foure Books under that Title.

Lacke. Why Master Vicker, how do they to get their Books Printed?

Minist. Tush, they doe well enough for that, there is a Seditious Fellow, one *Walde-grave*, who commonly Prints all such Books (I know him weill enough) he did keep a Shop at the Sgne of the Crane in *Pauls* Church-yard: at which time he had his Presse and Letters taken away from him, and destroyed for the same cause, by my Lords Grace of *Conterbury*, and now he works in corners up and down the Countrey like a Vagabond.

Puritan. With a feared Conscience, did the Bishops that violence to him, in regard both of the Cause, and also for the great charge he hath of Wife, and six small Children; and now to bereave his Poore Family of him; whose labours was their only comfort and maintenance.

Lacke. Master Vicker, how long was it since *Walde-graves* goods were destroyed, I have heard of him before now, but I know him not?

Minist. Tush, you know him well enough I am sure, it is since his goods were destroyed about halter was a twelve moneth.

Lacke. And hath he been all this time absent from his Family?

Minist. I Sir, and if he had bin there, he would easily have been had, for he hath been watcht well enough for that.

Puritan. I will tell you Sir how they deale with him, when they have any suspicion that he is at home, although he durst never come home; they slike not in the dead time of the night, to break down the main walls of his house, and enter in with Constables and Pursuivants; and this a common thing with them.

Lacke. I am perswaded, the Bishops had been better to have given him freely 2. hundred pounds towards the setting up of a new Printing house for himselfe, then to have destroyed his as they have done.

Minist.

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Minist. I thinke so, for it may be he would have followed his Calling some other way, then to be employed in those things.

Jacke. Yonder comes a man plodding a pace after us whatsoever he be.

Minist. It may be our company will increase, and so we shall goe the more cheerfull; for it begins to be late, and it is dangerous going here abouts late, I can tell you.

Puritan. It may be he is one of your coate Master Vicker.

Minist. I cannot tell, but if he be, he shall be welcome to me.

Jacke. Surely he comes apace, whatsoever he be.

Minist. It may be he would be glad of company.

Jacke. Well let us goe on and continue our talk.

Puritan. Master Vicker, I thinke you be weary of our communication, if you be let us knowe?

Minist. No by my Faith Sir nor I, say what you will a Gods name.

Puritan. Fie, Master Vicker, will you sweare? I think you learned that of your Lord Bishop of London, for he useth it often when he is at Bowles.

Jacke. What will Bishpps sweare?

Puritan. Sweare Sir, I that they will, and defend it to, whed they have done. For in the first Booke of *Martin*, there is mention made of the Bishop of *Londons* Swearing, when he is at Bowles: And the Bishop of *Winchester* in answering the same, saith thus, in pag. 62. of his Booke, *That our Saviour Christ usually swears by his Faith in his Sermon: for he said Amen, Amen, which is as much to say (saith he) as by my Faith, by my Faith.*

Jacke. Why, is that Bishop of God, that will Sweare thus?

Minist. Fo, I have heard my Lords Grace of *Canterbury* Sweare by his Faith an hundred times; yea and by God too sometimes; and what he doth, I take it as a good president for such as I am to follow.

Puritan. He tell you Master Vicker, I am of *Doctor Bridges* his mind of our Bishpps: for (saith he) page 339. 340. *That all our Lord Bishpps in England, are the Bishpps of the Devil: And I am sure of it by these two marks, viz. By their tyrannicall dealing against Gods Children, And by their wicked*
and

and unconscionable lives, that they are not of God?

Lacke. I pray you hath Doctor *Bridges* written any Booke that is published to this effect?

Puritan. Yes indeed, and the Bishop of *Canterbury* hath confirmed it by his authorising of the same; and also by his continual praetise against Gods Children.

Lacke. But I pray you Sir, how wickedly hath he wrested the Scripture, in saying, our Saviour *Christ* continually sware in his Sermons, when he said *Amen, Amen*?

Puritan. Why, the Bishop of *Winchester* is most impudent in all his actions: for he very blasphemously in his Sermon, preached at *Mary Overies* at *London*, said, that a man might as well find fault with the holy Scripture, as with our corrupt Common Booke of Prayer.

Lacke. Out upon him blasphemous wretch, he is certainly the Bishop of the Devil, as Doctor *Bridges* saith.

Puritan. Will you heare some more of his Divinity?

Lacke. O yes I pray you Sir. And yet my heart trembleth to heare of such odious blasphemies as these.

Puritan. He saith in the 49. page of his Booke against *Mar-tin Mar-prelate*, That the Creed of the Apostles, *Atbasian*, and the *Nicene*, &c. containe in them many palpable lies. Now tell me your opinion of this, is it sound and substantiall Doctrine, I pray you tell me?

Lacke. Doctrine, yea indeed this may truly be said to be the Doctrine of Devils. Why, whither will our Bishops runne in time trow you, if the Magistrate suffer them?

Puritan. I will tell you, even to their Father the Devil: For they have at no time taken in hand to write in defence of their Hierarchie: but it hath made their eyes so to dazle, that they run into most dangerous and damnable errors, (as in this Booke of the Bishops will be proved near 500. errors), yea in correcting and controuling the mighty word of God: and also have interlaced their writings with such contrariety of matter, as one part of their own Books may serve to confute the other, with infinite absurdities: yea and by your leave to, even flat Treason?

Lacke. Many good men did never judge the Bishop of *Winchester*, to be but an Hypocrite?

Puritan. He is a most bitter man to all those that feare God, and have to deale with him: for he may well be compared to a Horse with a gald backe, that hath bin so rub'd, that he winces,

winces, frets, and chafes so, that he is ready to throw himselfe to utter destruction, with purpose to hurt him that rub'd him : Even so, this Bishop takes to himselfe so much liberty in abusing and profaning the holy word of God, (against those that write in the *Lords Cause*, against their unlawfull Callings) and that I feare me, to the indangering both of body and soule.

Lacke. I have heard that when he was at *Lincolne* he dealt not so hardly with the Ministers as now he doth, and that often in his Sermons at *Northampton* he would confesse, that the Discipline was used and practised in the *Primitive Church*, a long time after the Apostles.

Puritan. It is very true, and yet he saith in his Booke against *Martin*, that the holy Discipline is a platforme devised by the knowe not by whom. And in another place of the same Booke he confestes that it was practised by the Apostles, and long time after in the *Primitive Church*. And upon the words where he saith it is not denyed, there is pasted, at the commandement of the Bishop of *Canterbury*, It is not yet proved : so that there is some jarre, between themselves, although these two are most couversant together, and joyn in one to persecute sincere and faithfull Preachers of the Word, and others of the *Lords Children*.

Lacke. I had thought they would not have dissented one from another of them.

Puritan. Why Sir, in the 49. page of the same Booke, the Bishop of *Winchester* saith, the Bishop of *Canterbury* is a giddy head, and to be bridled, because he authorised Doctor *Whitaker* his readings against *Bellarmino*, wherein the *Apostrophe* is defaced. And Mr. Doctor *Some*, one of their assidue no we, and a nonresident, he calls the Archbishop of *Canterbury* An absurd Hereticke, because he holds *Baptisme* administred by Women, to be the Seale of Gods Covenant : pag. 3. of his Booke, against Master *Pem*, and many like things I could cite to you, of their dissenting one from another.

Lacke. How like you of these things Master Vicker, be not these good Fathers of the Church, thank you?

Minist. I like never a whit the worke of them for your words, for I know they are but flauanders.

Puritan. Master Vicker, you I know like well of them, although the proofes that their adversaries doe bring be never so manifest and plain against them, because you are in the same state, or worke (and may be) in that you doe unlawfully usurpe

*Your place, and having no fit Gifts to discharge your duty in any measure: Remember what the Apostle saith, 1 Cor. 6. 19. *Whether if I preach not the Gospel, this is rightly pronounced upon you, and all such Idols as you are.**

Minist. If I read Sermons and Homilies, is it not as much as if I preached: for Mr. Doctor Bridges saith, that *reading is preaching.*

Puritan. The Lord hath promised no such blessing unto reading as preaching: for the Word preached is the onely ordinary meanes to *salvation*. But I pray you for your comfort, heare what the Prophet *Jeremy* saith to you, in the 48. Chap. *Cursed be that man, that doth the worke of the Lord negligently.*

And *Mallat.* 2: 7. saith, *The Priestes lips should preserve knowledge; and they should seeke the law at his mouth; but how can you shunne this curse Master Vicker? I pray God humble your heart that you may acknowledge your sinne, and crave pardon at his hands; and leave the Ministry, lest the Lord with a strong hand throw you out to your everlasting woe.*

Lacke. Master Vicker, he gives you good counsell, it were good for you to follow it; if you doe not, it will be the worse for you.

Minist. Well Sir, it is no matter, there be as wise as he will give me other counsell.

Lacke. Why I see Master Vicker is obstinate, he will not be perswaded by you.

Puritan. Even as he will, I speak my Conscience to him, he may chuse if he will follow it or no.

Lacke. I marvell what good hospitality the Bishop of London keeps, I have heard that he is very *evetou*.

Minist. Indeed he doth keep a good house.

Lacke. What doth not the dogs rume away out of his house with whole shoulders. I think a man may as soone break his neck, as break his fast at his house.

Puritan. Surely I can say thus much by report of one that was his Chaplaine, whose name is *Harward Vicker* of *Saint Martins*, by *Charing crosse*, that often times when he dined at his Pallace in London, he hath made his Servants, to take the Fragments, and carry them to *Fulham*; but if there be any dainty morsell left, he will wrap it up in his Handkerchiefe, and carry it in his bosome, for teare lest his men should beguile him.

Lacke.

Lacke. O Master Vicker, you have a most bountifull Lord: he is so liberall, that he will not suffer the scraps to be bestowed upon the poore; but to be kept for his Servants Supper.

Minist. It is false: for I have often seen almes given at his Gates, when he hath lient at London.

Puritan. He tell you what I have heard him say at *Pauls* Crosse my selfe upon a time, following his text very well: (you must think) he burst me out with a great exclamation of himselfe, in that he was poore and had no money, protesting what charges he had bin at, and that *Pauls Church can teach me wittnesse* (saith he) *that I have no money.* And shortly after, some of his own servants being there present, and heard him (belike thought to make their good Lord a liar) very shortly after, robd' him, of certain hundred of pounds: for which offense, he was so good unto his men, as to hang them up three or foure in number, (although he had the most part of his money againe) and some of the parties executed, protested to their knowledgo, he had much more money at that time; and that his servants lived only upon bribes.

Lacke. A Bishop a Liar and a Usurer, say surely Mr. Vicker, if your Lord have those two faultes, it cannot be but he hath more: so that for my own part, I thinke him verily to be the Bishop of the Devill.

Puritan. Nay Sir, I can give you prooffe for the same more, that he is surely the Bishop of the Devill: for *Adam Martprelate* hath set down a pretty thing in his *Epistle to the humble Priests*, that the Bishop of London when he throweth his Bowle, (as he useth it commonly upon the Sabbath day) he runnes after it, and if it be too hard, he cries, *rub, rub, rub;* and saith, *the Devil goe with thee, when he goeth himselfe with it.* So that by those words, he nameth himselfe the Bishop of the Divell: but by his practise of tyrannicall dealing against the *Lords faithfull Ministers,* not onely calleth, but proveth himselfe to be the Bishop of the Devil.

Lacke. Ha, ha Mister Vicker, you see your Lord Bishop is a Devil by his own confession: so indeed, you are not the *Lords Minister,* but the Minister of the Devil, as your Lord Bishop is the Bishop of the Devil.

Minist. You use your speeches at pleasure of my Lord, it may be you will not so easily answer them when you are called thereunto.

Jacke. Yes Master Vicker I warrant you ? Send a Pursuivant when you will for us, and we will answer it, if we cannot make our parts good enough, we will send the Woman of *Hampstead* to him.

Minist. What meane you by that ?

Jacke. If you will needs have me, I will tell you, you shall understand Master Vicker, that your good Lord at his first coming to be the Divels Lord at *London*, began to play *Rex*, (as he hath lately done at *Fulham*, in cutting down the Trees, there, to the great impoverishing of the Town) to cut down the Woods at *Hampstead* and needs he would doe it, and began prettily well with it. The Townes-men became suiters to him that he would not, they could not perswade him, for he was Lord of it, he said. Well, seeing the men could doe no good with him, the women took the matter in hand, and as the Divels men came, (that is your Lords) to cut downe their Woods, the women fell a swadling of them, so that they durst come no more to cut down any Trees there. Thus you see the Women overcame the Devill and so feared him, that thereby they preserved their Woods. For by very nature, these Devils Bishops are given to destroy both Church and Common-wealth. But if we be not good enough for them, we will intreat the Women of *Hampstead* to take the matter in hand.

Minist. Well, I doubt not but you will, for all this lustines, kisse the Olinke or Gate-house for this geare, for my Lords Grace shall know of it, if my Lord doe not.

Jacke. Why Vicker of the Divell, let the whole Convocation House of Divels know of it and you will, for they dare not, no not *Beelzebub* of *Canterbury* the chiefe of the Devils, come to disputation, therby to approve their Callings to be lawfull, and other points in controversie against the Discipline of God, as they have been often challenged, and offered by the Puritans, even to adventure their lives against their Bishopsricks, and yet they durst not. And I pray you tell me, if they were not the Bishops of the Devill indeed, would they refuse this offer ?

Minist. Why the Puritans have bin often disputed with.

Puritan. Where ? In the Bishops Closter ? For they are ashamed to have it tryed before any Magistrate. Let them if they dare procure a free disputation, whereby every man may freely speak, and be indifferently heard, and if the Bishops and

all their partakers be not overthrowne, I will loose my life for it.

Minist. Have they not been already by publicke writing, and otherwise, but especially by my Lords Grace, his works against *Cartwright*, sufficiently confuted I pray you?

Puritan. No indeed, but I will tell you what a Noble man professing the Gospell said, he demanded of the old Lord *Henry Howard* (the Earle of *Arundels* Uncle now living, being a professed Papist) what he thought of *Whitgifts* answer to *Cartwright*, who answered, *There was no comparison to be made between them: for Whitgift* (saith he) *is not worthy to carry Cartwrights Books after him for learning.* Marke here the opinion of a Papist, you know a deadly adversary to Master *Cartwright*: and yet the ambitious wretch will not stick now he is an Archbishop, to call those that are able to teach him (and which were in the Gospell before him) *Boyes*, and revile them farre beyond all Christian modesty. And againe, if a man apply any new writer his opinion of the reformed Churches, in defence of the Lords Truth, as Master *Calvin*, *Beza* or others, he will not also sticke to bragge and tell him, that he is able to teach *Calvin* and *Beza*, or any of them all: But the wretch, nor his associates, dares not dispute with Master *Cartwright*, *Calvin*, or *Bezars* inferiours.

Lacke. Tush, foe, he sits now upon his cogging stoole, which may truly be called the Chaire of Pestilence; little may he doe if he cannot Bragge, Crack, and Face it out: For the truth is, he wrote against the Discipline, for no other end, but to get a Bishopricke, for he never wrote since he hath caught one I warrant you. And the pide Faced Foole Doctor *Bridges* imitating him, hoping to leape like as he hath done, but it will not be.

Puritan. O you are greatly deceived, Dr. *Bridges* hath utterly renounced the Bishops (as I have heard:) for that the Archbishop hath broken his faith with him.

Lacke. How comes that to passe I pray you?

Puritan. I will tell you, at the beginning of the last Parliament, there were Bishops to be stalled, and his Grace had promised him very confidently, that he would not onely speak for him, also assure him of a Bishoprick. Upon which the aspiring wretch did only rely, otherwise it may be he would have bribed some Courrier to have dealt for him, as he did for his Denary: But her Majesty lying at *Richmond*, and Mr. Doctor repairing

A PLEASANT

repairing thither, upon the green afore *Richmond House*, met with Master *Thornby* the Master of the *Savoy*, who told him that he was suiter for the Bishopricke of such a place: Master Doctor *Bridges* answered and said, it was true, he had the grant of it at his Grace his hands: saith Master *Thornby* I had a promise of it to: but it is certaine that his Grace hath got it for another man, and he hath finished it, and all is past, I can assure you of it. With that the Doctor was in his mad mood, and said, *Hath he served me so, why then I will say, and may speake it truly, there is no Faith in a Bishop. Have I wrote in their defence, and have gotten the ignomie, shame, and reproach of it by publicke writing, and now to be thus sildly dealt with: I will tell you Master Thornby, I doe protest, and alwaies will affirme it: That it is better to have one inch of pollicie, then all the Divinity in the world. If Master Thornby will deny this to be true, there be both godly and worshipfull will justifie it to his face.*

Jacks. Nay, it is like enough that the Bishop of *Canterbury* hath served him so, it is not the first like pranke he hath played, for it is his manner, he will promise much, and performe nothing: but persecute Gods Ministers, and glory in himselfe: For if any godly Minister, or any other that feare God, come before him, he will offer them the Oath, either to accuse themselves, or their Churistian Brethren, or both; yea though no body be able to charge them with any offence: And if they will not sweare, then to the Clinke, Gatehouse, or White Lyon they goe roundly: and when suit is made unto him for their Liberty, then except they will enter into bonds to performe this, or doe that: why he will say they shall lye till they rot, with other bitter words. And he was wont to use these words often, and had a great pride in speaking them (I cannot tell whether he hath lest them now or no) *As long as the Queen and I live, it shall be thus or that.* Judge you of this man, whether he hath a humble spirit, or an aspiring mind, to joyne himselfe with his dread Sovereigne the Queens Majesty. He were best to remember his predecessor *Cardinall Wolsey*, betimes, least he have the same end *Cardinall Wolsey* had.

Minist. I hope for these your taunting speeches to see you contrist, if I meet you handsomly in place where.

Jacks. Why Vicker of the Divell (I think you to be one of the Vickers of Hell, that *Martin* speaks of) it is no marvell, though you take the Bishops of the Devils part. For *Winchester* when he went his Visitations last; told your companions the

the dumb dogs, *that if his Grace of Canterbury, and himselfe had not kneeled before her Majesty for you, you had been all of you thrust out of the Ministry.*

Puritan. Oh wicked act, it had been better that neither of them had had a joynt to bow, then to worke such a villany to Gods Church.

Jacke. Herein they used great pollicie (you must thinke) for if we had a learned Ministry once, they know their Kingdome would soon fall to the ground. Therefore they take order for that. For they will suspend and thrust all those out of the Ministry, that have *gifts* fit for that high Calling: and keep none in, except nonresidence, such as gape after Bishopricks, or dumb Idoll Ministers.

Papist. You are well overtaken my Masters. Which way travell you I pray?

Jacke. Towards London Sir.

Papist. What good News is there abroad, doe you heare any?

Puritan. I know none good, for the Land is sore troubled with these treacherous *Papists*, and filthy *Atheists*: and our Church pestered with the Bishops of the Devill, Non-residents, Popish Priests, and dumb dogs, that there is no place, nor being for a faithfull Minister of the Word: For if there be any in any charge, the Bishops have their *John Auales*, to fetch them up before them, and then if they will not subscribe, out of the Ministry he goes roundly.

Papist. It was never merry world since there was so many *Puritans*, and such running to Sermons as there is now.

Jacke. Why? Do not you love to heare Sermons?

Papist. No, I care for none of these Precise Fellows, I will not come at any of their Sermons.

Jacke. I smell you already, I perceive you are a *Papist*.

Papist. Whatsoever I be, you may be sure I am no *Puritan*, for a *Papist* is allwaies better then a *Puritan*, and more Friends he shall find, both at home and abroad. And I have heard my Lords Grace of *Canterbury*, and the Bishop of *Winchester*, speak it with mine own eares.

Minist. I can say thus much my selfe, my Lords Grace is not so much troubled with *Papists* as with *Puritans*.

Jacke. And I can say thus much to, the *Papists* have more Favour of his Grace a great deale, then the *Puritans*.

Papist. My Lords Grace you know, had a good Master, and
one

one that kept him farre enough from this Precifenessse, I warrant you.

Lacke. Who was his Master I pray you?

Papist. My Master Doctor *Pearne* Sir.

Lacke. What Doctor *Pearne*? why he is the notablest turn-coat in all this Land, there is none comparable to him: Why every Boy hath him in his mouth, for it is a Proverbe, both of old and young, that if one have a Coat or Cloak that is turned, they say it is *Pearne*.

Puritan. And doe you think the Bishop of *Canterbury* will be as good a Turner, as his Master Doctor *Pearne* is?

Lacke. Nay, he will exceed his Master, I am perswaded.

Puritan. Me thinks there should be others as expert, and likely to make as good workman in that Art, as his Grace, or his Master Doctor *Pearne* himselfe is.

Lacke. Who should they be?

Puritan. What say you to *Iohn of Glocester*, Doctor *Kennolde*, Doctor *Bancroft*, Doctor *Goodman*, the Abbot that now is of *Westminster*; Doctor *Sprent of Brislow*, and Master Doctor *Bridges* Deane of *Salun*?

Lacke. Yea and I may say to you, all the Bishops of the *De-vill*, and *Nonresidence*, are likely to say pretty well to the matter to.

Puritan. I had forgotten one that I should have nominated to, that is Doctor *Culpepper of Oxford*, who hath the name to be a notable hunter.

Lacke. What Doctor *Culpepper*, He tell you there is many good things in him that way: but I will tell you one or two notes of his single gifts. For he is an Archdeacon, and going in his Visitation, not farre from *Oxford*: It is an ordinary thing with them, to have a Sermon before they keep Court, and alwayes the Court is kept in the Church: The Preacher somewhat troubling him (in telling the spirituall Fathers their duties) did sometimes nod at the Preacher, so as he did perceive him, to the end he should make an end of his Sermon: The Preacher notwithstanding went forward with his Text, which troubled Master Doctor sore. Then he fell a beckoning to the Preacher, the Preacher would not see his signes, although the audience greatly marvelled at him: then Master Doctor (being fore galled you must thinke) spake to him, and bad him come down: the Preacher thought it not long (though Master Doctor were weary to heare his duty told him in so plain a manner

manner) and seeing he could use no means to get him out of the Pulpit, called the Cryar to him, and bad him cry *Hoy*, and so he did. Then went he very reverently about his businesse, and left the Preacher in the Pulpit: Now tell me I pray you, whether he had more mind to heare the word preached, or to be with his kennell of Hounds?

Puritan. Is this Doctor *Culpepper* of Oxford, I pray you?

Jacks. I marry is it Sir, it is the same man; and very well known to love a Hound, a Hawke, and, &c.

Puritan. I pray you can you tell me, I have heard that Dr. *Bond* is made Master of *Magdalen* in Oxford, contrary to the statutes of the University. Whereas one Master *Smith* was first elected, according to the Orders of the house before him; he being one that stands for Reformation in our corrupt Church government. Therefore (as I have heard the Bishops of *Conterbury* and *Winchester*, to prevent him, laboured to her Majesty, that she would give commandement, that the house should accept of Dr. *Bond* in his stead, which by the Bishops great labour, it was accomplished.

Jacks. It is very true Sir, I can assure you of that, and he may well be called the *Bond of iniquity*, for any goodnesse is in him, he looks I can tell you to be a Lord Bishop of the Devill shortly, besides he is a good Dancer: I have heard how he ere now, hath come to a house in Oxford, (it shall be namelesse) where certaine Women of the Towne, were ready to goe dance, (it may be a match made of him before hand) comes me in the same house very pleasantly to them, saying, *you are well met*, and makes him ready for them: First put off his Cappe, saying, *he shew there Cappe*, then his Tipper, *he shew there Tipper*, then his Gown, *he shew there Gown*: and last of all his Booke; (saith he, *he shew there Dreminity and all*: Then about the house he goes with the Women: now tell me I pray you, if he doe not draw in the *bond of iniquity* or no?

Puritan. Surely I see that no good men are left almost in any place, where they may be a helpe to increase of comfort those that feare God. For the Bishops have layd so many plots, that they have prevented all meanes whatsoever. Is not this a Divellish policie of the Bishop of *Conterbury*, to place such heads in the University, That none shall proceed; or be preferred but such as will subscribe: Well, though the administration which the Archbishop of *York* gave him is a *latte* before his death, doe not worke that effect in him, which the Bishop

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wilht: Yet our hope is, that the *Lord* will soon bring him to the same end, at the which: he may with the same Bishop confesse his sinne, in usurping that unlawfull Calling he is now in: That is, a Pope or Pastor of Pastors, with all other his injurious and Tyrannicall dealing with *Gods* Ministers, and other his Children. For all the Bishops that ever were in that place, I meane in the Sea of *Canterbury*, did never so much hurt unto the Church of God, as he hath done since his coming. No Bishop that ever had such an aspiring and ambitious a mind as he, no not *Cardinall Wolsey*: none so proud as he, no not *Stephen Gardiner* of *Winchester*: none so Tyrannicall as he, no not *Bonner*.

Jacks. How say you Master Vicker, were it not a good thing if all Bishops, and such Idoll Shepheards as you are were a dying, then you would be in better minds then all the dayes of your life before?

Minist. You say your pleasure, but I care not what you say, that's the best of it.

Papist. Master Vicker, the Gentlemen are disposed to move your patience, therefore you must beare with them.

Jacks. Master Parson thinks I am in good earnest, but he is deceived, for I assure you I doe nothing but to see what this *Puritan* will say: and the *Puritan* thinks I am one of his Fraternity.

Papist. But are you not so indeed?

Jacks. No truly, I came from *Orleans*, where I heard Masse every day: see, see, how hard the Vicker and he are in talke, let them alone, we will goe on.

Papist. I can hardly beleeeve that you heard Masse at *Orleans*.

Jacks. If I had not been present at the Masse I should have been taken for a *Hugonot*, and so I should hardly escaped with my life.

Papist. I am the gladder of your company.

Jacks. And I of yours, for I perceive you are a Catholicke.

Papist. Yea indeed, and I will not deny it: look, I think the *Puritan* and the Vicker will goe by the eares.

Jacks. He shall doe the Vicker no wrong for all my speeches, to him: and he will be ruled by me, we will have him before my Lords Grace, for we will give him the slip, when we come in the City, and one of us will seth a Pursuivant, and the other two shall dog him.

Papist.

Papist. Content Sir, if you please, let it be so.

Jacke. How now my Masters, can you not agree?

Minist. I will deale well enough with him, if he durst stand to his words,

Puritan. I will iustifie any thing that I have spoken, if not, let me loose my life: but to conclude, it is late, and because we must depart, I will tell you one thing, and I would wish you to make use of it, and heare what the Prophet *Isay* saith cap. 59. verse 10. *Their watchmen are all blind, they have no knowledge, they are all dumb dogs, they cannot barks, they lye and sleep, and delight in sleeping. And these greedy dogs can never have enough, all these shep-beards cannot understand.* And *Zachary* 11. 17. *O Idoll shepbeard that leavest the flocke, the sword shall be upon his arme, and upon his right eye: his arme shall be cleane dried up, and his right eye shall be miserly darkened.* And so fare ye well.

HERE FOLLOWS THE DESCRIPTION
OF A PURITAN, (AS THEY ARE NOW
termed) by *profane Papists* and *Atheists*, &c.

Long hath it vext our Learned age to scan,
who rightly might be term'd a PURITAN,
A PURITAN both Laylike and Divine,
I will according to my skill define.
A Puritan, is he; that when he Prayes,
his rowling Eyes up to the Heavens doth raise.
A Puritan, is he, that cannot fare,
to decke his round Head with a Bonnet square.
Whose Turkey robe, in his faire furred traine
above his ankle, turneth up againe:
That at his Belt a buffe clad Bible beares,
stampt with the true Geneviah Characters.
Whose ibin beat Volume scorneth to admit,
the bastard monuments of Humane Wit.
Whose Haire, and Ruffes, dare not his Eares exceed:
that on high Saints dayes wears his working Weed.

That

The Character of a Puritan.

That Crosses each doth hate, save on his pence,
and loathes the publicke Rope of Penitence.

That in his censure each alike gainsayes,
Poets in Pulpits, Holy Writ in Playes.

Reads in the Windows, and the Marriage Ring;
the Churching, Vint, and Midwives Christening.

A Puritan, is he, that listeth not to pray
against Thunder, in the coldest Winter day.

A Puritan, is he, that quite denies
the help of Angels to a Bowfice.

That cannot brooke a Deputy, to serve
and feed himselfe, but let his people starve,

That loves alike an Organ in a Quire,
as th' Elephant delights a Swine to beare.

That never in his life did kneele before
the gate of a Cathedrall Chancel-dore.

A Puritan, is he, that cannot Dine,
nor Sup, without double Grace divine.

A Puritan, is he, that through the yeare,
two Lords day Sermons doth either preach or beare.

A Puritan, is he, that will not lend,
againfull Oath, to his distressed Friend.

A Puritan, is he, that for no need
will serve the tyme, and great mens humors feed.

That doth the selfe-accusing Oath refuse:
that hates the Ale-house, and a Stage, and Steps.

A Puritan, is he, whose austere life,
will not admit a Mistress and a Wife.

That when his betters feed, doth bite the lip,
nor wilbe drunken for good fellowship.

That wisheth for the amendment of the best:
blames the least ill; and doth the worst detest.

Reader, if such be term'd a Puritan,
God make me wise; and thee an honest man.

FINIS.

